



ACTIVITIES OF TEACHERS IN THE MADRASAHS OF THE BUKHARA EMIRATE IN THE 19TH – 20TH CENTURIES

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Table with 2 columns: ABSTRACT and KEYWORDS. The abstract discusses biased statements about literacy in the Soviet era and analyzes mudarris activities. Keywords include Bukhara Emirate, madrasah, school, activities of mudarris, akhunds, alams, mufti, kazikalon, sheikh ul-islam.

Introduction

Dmitry Gramenitsky writes, "Despite the large number of primary schools in Muslim life, there are very few literate people". Another Russian scholar, V.V.Vyatkin, echoes his colleagues: "Primary schools exist in all villages, but no matter how much people study, they still remain illiterate". K.E.Bendrikov describes it as "Most of the teachers at the school were imams who had studied in madrasas, unaware of the laws of nature, social life, and the science of rational thinking". Similar negative opinions about scholars can also be found in the research and articles of N.S.Kulchanov, V.P.Nalivkin, and M.N.Virsky. Historical evidence clearly shows that the people of the country, which has produced hundreds of brilliant scientists for the world as one of the famous centers of science and culture in the Islamic world, were not completely illiterate even before colonization. According to the "Komus ul-Alom", in the 19th century, there were 13 thousand households, 18 madrasahs, and 60 primary schools (kuttabs) in the Old City of Tashkent alone. According to K.E.Bendrikov, parents sent their children to school before they were six years old.

MAIN PART

Many studies have been conducted on this topic. In the words of the colonialists, "only two percent of the population knew how to read and write," how many poets, scholars, statesmen, and teachers emerged from among them. However, after gaining independence, we realized that the fate of most of them ended tragically. Below we will talk about the teachers who spread the light of knowledge and educated many scholars in the madrasahs, which were considered places of secondary and higher education. Who were the teachers again? Who appointed them to this position? Detailed information is provided on questions such as what the activities of the mudarris were. Mudarris (Arabic for

"teacher") was a madrasa teacher who taught a certain subject taught in madrasas. Teaching was considered a responsible and honorable profession. Talented, knowledgeable, and respected scholars passed a special commission exam and were recommended for the position of mudarris.

Some mudarris were deprived of their positions because they did not pass the exam. Mudarris teaching in madrasas were also required to have graduated from a madrasa. According to the procedure for appointing a mudarris to teach in a madrasa, the mudarris of small madrasas was appointed by the qazi, while the mudarris of large madrasas was appointed by the emir and documented with appropriate documents. Abdurauf Fitrat mentions that the titles of mufti, mufti and mudarris are conferred on their names by the emir through the qazi kalon, that is, after the qazi has applied to the emir. A lot of documents on this topic are stored in the NARUZ. For example, in Mir Badriddin Qazikalon's application to the emir, due to the death of Mullah Ubaidullah, one of the headmasters of the "Jafarkhoja" madrasa, Mullah Mahmudkhoja, the headmaster of the "Joybori Kalon" madrasa, was appointed in his place and a salary of 55 gold was noted.

This was done in the same way in other khanates. This can be seen in the following decree of the Kokand Khanate on the appointment of a mudarris:

“Let it be known to everyone that we have issued a decree to appoint the talented and worthy scholar Mulla Muhammad Sodiq as a mudarris to the madrasah built by Muhammad Alikhan. All students of this madrasah have been relieved of their duties for failing to obtain knowledge in the sciences. Therefore, it is necessary to apply to him. Seal and date - 1843”. Starting from the time of Mirzo Ulugbek, a candidate for the position of mudarris had to pass an exam before a special board of scholars, that is, prove their knowledge. However, later this tradition was slightly abandoned, and by the beginning of the 19th century, more individuals affiliated with the khan began to be appointed to the position of mudarris. The organization of the educational process was usually the responsibility of the mudarris, who were divided into the following three categories: The first category - high-ranking mudarris. This included the qazi ul-quzzat, the chairman kalon, sheikh ul-islam, akhund, alam, mufti, and askar. The second category was the middle-ranking mudarris. The mudarris in this category were called "banarasposh" based on the clothes they wore. The learned mudarris from this category achieved the position of mufti. There were about two hundred mudarris in this category, and they were also called "middle mudarris". The third category was the lower-ranking mudarris. Those in this category were called mudarris, imam mudarris, and sometimes bekasabaposh. The number of imam mudarris was more than three hundred.

Sadriddin Aini divided the Bukhara mudarris into three categories:

1. Individuals who did not complete the course themselves, but had the ability to teach. They taught elementary courses.
2. Lower mudarris. Their salaries did not cover the expenses.
3. Senior teachers.

Those who have been teaching for many years and receive a salary from the madrasa foundation. Prominent teachers. It should be noted that the number of teachers in madrasas is determined by the number of students. The number of teachers teaching in Turkestan madrasas at the beginning of the 20th century is estimated at approximately 800. Ahmad Donish expresses his thoughts about the hardships of the teaching profession: “During the day, a teacher is busy teaching his students, and in the evening, he prepares for the next day’s lessons. In short, he studies all his life and is engaged in his profession continuously, without a break.” There is information in history that some rulers themselves

were teachers in madrasas. For example, Mirzo Ulugbek was a teacher in Samarkand, and Amir Shahmurod and Amir Haidar were teachers in Bukhara. Shahmurad taught Bayzavi from the "Kitab usul ad-din" and the works of Shatibi (d. 1194) and their commentaries.

Shahmurad's son Miri wrote that Shahmurad knew "Shatibiyya" and its commentaries by heart. He also wrote about his father, emphasizing that he was knowledgeable in the sciences of recitation, hadith, Sufism and jurisprudence, and that he devoted his life to teaching students and brought up many students. Miri himself also learned from his father the book "Sharhi Mullo". Amir Shahmurad collected fatwas on the Hanafi school and wrote a work called "Fatawai ahl Bukhara" based mainly on the fatwas of Bukhara scholars. Unfortunately, this work was not completed.

His manuscripts are kept in the EKM fund under the numbers №2864, 5804, 2837, 2589. Amir Haidar built a madrasah near the mosque in Ark and himself taught in that madrasah. Said Muhammad Nasir ibn Muzaffar, the author of the work "Takhikhoti Arki Bukhara", says about Amir Haidar: "Usually he would have a conversation with twenty students in front of the khanaqah after noon, and he would not waste his precious life." Sharifjon Makhdom (Sadri Ziyoy) also reports that the emir taught several groups of students in the Ark palace. Amir Haidar educated many students. He taught "Sharhi Kafiya", "Sharhi Mishkat", "Shamoili Nabawi" and "Tafsiri Qazi Baizovi". Seven of his students received permission from the emir and engaged in teaching. According to Sadri Ziya, Amir Haidar also mastered the science of recitation and the art of calligraphy.

According to sources, Amir Haidar had 400-500 students studying in the madrasa. Amir Haidar personally supervised the delivery of books from Istanbul (Ottoman Empire) for the students. That is, in 1815, when Divanbeg Eshmuhammad and Mirzo Muhammad Yusuf sent a letter to Istanbul to ask Sultan Mahmud II for books on Sharia, Mahmud II sent a 32-volume book to Bukhara through his ambassador Hasan Chalabi. Amir Haidar also had good relations with the Bukhara teachers. For example, during his reign, Domlo Muhammad ibn Safar Khojandi worked as a teacher and was called Maruf (Hojibay). Later, Amir Haidar gave him the name "Muhammad". Researcher Abdusattor Jumanazar, writing about the Bukhara madrasas, particularly the Kokaltash madrasa, studied the madrasa's educational system in several parts. Including:

Akhund: The highest rank in higher education. Initially, an "akhund" taught at the "Abdullah Khan Madrasah", the highest-ranking educational institution of that time. From that time on, this word became an official term in the field of education. In a short time, the akhund was transferred to the "Kokaltash Madrasah", and this institution remained its permanent place until the Soviet revolution.

Alam: It was formed as a term in the education system almost simultaneously with "akhund". He regularly served as the deputy of the "akhund" and taught at the Gavkushan Madrasah.

Mufti: A scholar who had the knowledge to draw conclusions on the solution of any complex issue in society. Their number was ten, sometimes eleven people in the higher education system of Bukhara.

When the position of an alam became vacant, one of them was selected based on a special selection.

Banoras Tonli: We cannot yet say exactly when this stratum and term appeared in the field of education. In the 19th century, their number was around forty-one.

When necessary, they were elevated to the rank of mufti based on the results of certain tests. Historians note that other scholars or teachers who did not belong to this category were forbidden to wear the Banaras robe. To achieve this honor, it was necessary to serve. Scholars of this category gathered under the leadership of the akhund in the Kokaltash madrasah and held scientific discussions and debates related to social problems arising in society. At such gatherings, one could sometimes see famous

scholars from neighboring khanates. After these categories, another separate chain link of the education system begins. This is the lower part of the higher education sector. Among them are educational institutions specializing in a certain type of science. For example, in some madrasahs, teachers such as "Tahzib", "Hidoya", "Salovat", "Mulla Jalol", and "Hikmat" taught.

It is said that at the beginning of the 20th century, there were about three hundred educational institutions of these two categories in the city of Bukhara and its surroundings. A first-class akhund in a madrasah received a salary of 25 thousand takas, and if he was a good scholar, an additional 10 thousand takas was added. Teachers were given gifts and greetings by the emir or kushbegi at various events. Teachers, feeling responsible for such attention, constantly worked on themselves. That is, they created textbooks and study guides. They created various methods for studying complex works. The teaching methods they created are as follows. These methods have been formed over the centuries and are widely used in practice:

- ✚ Usuli hajvia and usuli savtiya – reading by syllables.
- ✚ Scientific commentary – interpretation.
- ✚ Scientific analysis – discussion, argument, expression of attitude.
- ✚ Scientific debate – discussion, argument, expression of attitude.
- ✚ Scientific recitation – recitation through tone and pronunciation of words.
- ✚ Scientific eloquence – the use of beautiful, appropriate words.
- ✚ Scientific exposition – the expression of subtle meanings (rhetoric).
- ✚ Scientific gharib (scientists) – the expression of a broad meaning with few words, reflection.
- ✚ Scientific meaning – the science of explanation, which reveals the essence and content of something or an event.
- ✚ Scientific prose and essay – the type of written work, style, letter, writing literacy.
- ✚ Scientific discourse – anecdote, promptness, wit.
- ✚ Scientific problem – a type of artistic art, a method of solving problems and symbols in poetry.
- ✚ Scientific logic – the content in the sense of words.
- ✚ Scientific discourse – the rational proof, proving of a theoretical problem.

Most of the madrasa teachers were appointed on the recommendation of the teachers and students working in that madrasa. That is, they wrote an application to the state authorities (governors, judges) and recommended the candidate teacher. In the early years of the Russian Empire's occupation, education and training in madrasas were carried out according to traditional rules, but later the regional education department took over the control of their activities and the regulation of educational work. An example of this is their appointment of representatives in each madrasa, and the writing of complaints against teachers to the Education Department of the Turkestan Governorate under various pretexts. In particular, according to the minutes written by inspector M. Andreev in 1914, he complained that some teachers were teaching in two or more madrasas and receiving salaries from so many madrasas at the same time. He also said that this situation was not allowed during the Bukhara Khanate, and is not allowed at all now.

However, in our opinion, this information is biased, and such a situation was often observed in the madrasas of the emirate. For example, Domlo Muhammad Ikrom (1847-1925), known as Domlo Ikromcha, graduated from the Badalbek madrasah in Bukhara and worked as a teacher for many years in the Ja'farhoja, Tursunjon, Miri Arab, Kokaltash, and Abdullahkhan madrasahs. In addition, during the khanate and emirate, it is also common for one teacher to hold two positions. For example, during

the reign of Mir Kasim Tabib Subhanqulikhan (1681-1702), he worked as the head and teacher of the "Dorush-Shifo" madrasah. During the reign of Amir Haidar, Atoullohoja held the position of Sheikhu'l Islam qazi al-quzzat and worked as a teacher of the "Kokaltash" madrasah. Also, scholars such as Mulla Nabira Khoja in the Muhammad Ali Haji madrasah, Mulla Mir Ahmad in the Bo-loyi Khaz madrasah, and Mulla Jabbarberdi in the Mulla Qurban madrasah worked as a teacher and mufti. Some more teachers were declared illiterate and cases were opened against them.

CONCLUSION

In short, as a result of such various pressures and the sharp reduction or closure of madrasahs, many teachers were forced to lose their jobs. Most of them were declared illiterate and expelled from the field of education. Among the documents, there is a statement on behalf of madrasah students that their teachers were knowledgeable and false testimony was given against them. In addition, there are statements by some supervisors that the madrasahs should be stopped because only religious knowledge is taught in madrasahs and they are not under their control.

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